7: Joest--60 [12] E-5 (no date) 1882 Formosan Aborigines
116, 262, 264, 562 Chin-hoan

The diet of the Chinwan natives consists of millet, sweet potatoes, rice of a poor quality, wild honey, dried meat of deer, boars, and bears, and dried fish. All the game, fish, etc. is carved and men and women receive an equal share.

7: Joest--61 E-5 (no date) 1882 Formosan Aborigines
116, 264, 462, 574 Chin-hoan

If there is a guest in a Chinwan household, the women usually feed him; the woman tastes each bite herself first.

14: Tamai--96 [7] J-2 (1896) 1896 Formosan Aborigines
116, 264 Chin-hoan

The Tschinwans usually have three meals a day consisting of meat, rice, and cereals. They seldom use a spoon; most of them eat with their hands.

16: Müller--233 [4] U-3 (no date) 1910 Formosan Aborigines
116, 264

They use their third and fourth fingers for eating and wash their hands before and after meals. To take the food out of the pot they use a simple wooden spoon and a spatula.

19: Guérin and Bernard--558-559 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 251, 262, 264

Among the privileged tribes, the [559] family squats around a small pan of rice twice a day. Sometimes sweet potatoes and a little venison complete the repast. The flesh of the wild boar, deer and goat is preserved by cutting it in pieces, flattening the fragments and then drying them in the air.

22: Wiedfeldt--10[3] F-5 (1913) 1914 Formosan Aborigines
116, 264, 576, 177.26 Japanese
636.26

The Atayals have two meals a day, which serve to set a beginning and an end to their day. One is in the early morning, after they get up, and the second is in the evening, before they go to bed. Men, women, and children eat together. A guest eats with his host, while the women and children eat afterward. The hollow of the hand serves as their cup, and as knife, fork, and spoon they use the five-pronged fork with which they were born. In the Japanese school which has recently been organized the young Schimptonoff are receiving their first instructions in the use of table implements and drinking vessels.

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Atayal

but no table etiquette and taboo in eating need be followed or observed. Though they hunted human heads formerly, they were not cannibals. 264

V. CLOTHING AND ORNAMENTS

The Atayal are famous for their wampum clothes. In the Department collections, there are many specimens. Mr. Chang Kwang-chih has given a description of twelve of them (*v.* No. 2 of the bulletin, pp. 32-34). The clothes and ornaments are of many kinds. One of the present authors (Ho) has given a description of twenty-seven specimens of Atayal clothes in the Department Collections (*v.* No. 2 of this bulletin, pp. 22-29). In this investigation, we saw eight pieces of clothes and ornaments owned by the chief's wife. they are; head band [*qaqusop*], necklace [*nili*], breast cloth [*taojax*], long gown [*sipiliaŋ*], short gown [*atan*], waist-cloth [*toxawaq*], wrist-ornament [*pao²i*], and three kinds of leg ornament (the upper, *qinulaja*; the middle, *qaqi*, and the lower, *qinuwax*). Other kinds of ornaments possessed by her have been lost. 292

Today, only people over fifty years of age wear thier original kinds of clothes; young people usually dress in modern style. 291

Body deformation such as tooth chipping, ear-lobe piercing, and tattooing have been abolished in recent years. The following descriptions are chiefly based on the narratives of *ali·jopas* (chief's wife) and *jajot·palie* (female, 73 years od age, see frontispiece) of *tapilas* and *pisei·taxos* (female, 66 years of age) of *saβulok*. 304

1. Clothes

Gowns are long or short. Long gowns are always long enough to cover the knees. Everyday clothes [*tiwajan*] have no collars and no buttons, and are with or without sleeves and single-breasted. Full dress [*sipaliaŋ*] has no collar, no buttons, and is without sleeves and single-breasted, but is always design-woven or wampum decorated. Full dress is worn in festival time. Only chiefs or head-hunters are allowed to wear clothes decorated with copper bells. Short gowns [*atan*] only cover the chest and are always above the navel. They have no collar, no buttons, and are without sleeves and single-breasted. *tajo* or toga is made of a single piece of cloth about one meter square, it is used to protect one from cold weather, and may also be used as a blanket to cover one's body at night. The other kinds of clothing are: head bands [*qajapis*], turbans [*qaqusop*], breast-cloths [*taojax*], leggings [*saolox*], the breechclouts [*pula*] of men, and the waist-cloths [*taxawoq*] of women. Rattan hats [*paβoβin na quani*] are only worn by men. A rattan hat covered with bearskin is called *qaβoβin na ŋalox*, and is worn only at festival times. 291

Women, on the ordinary days, wear togas, breast-cloths, waist-cloths, and leggings, and long or short gowns are added under the togas on cold days. Men wear togas and breechclouts, and long gowns are added under the togas on cold days. Children wear long gowns with or without sleeves and togas. Most of their everyday clothes bear no designs. Clothes worn in festival times mostly elaborately design-woven or wampum decorated; and instead of wearing leggings, they wear leg-ornaments. Except [292]

50: Ruey E-5 (1955) 1955 ADl Formosa
Formosan Aborigines
Atayal AD4

263 trading with the Han people. The ginger they raise by themselves. Most of the cooking oils they use are derived from animal fat.

5. Drinks and stimulants.

271 They drink water when thirsty. Their favourite drink is made by mixing ginger
272 juice with water. This may be used as a medicine. They sometimes drink animal
[262] blood while they hunt on the high mountain where no water can be gotten.

They like wine very much. When one gets drunk, he will not be punished even
[733] if he commits a crime. In time of a festival, they will drink up all the wine which the host has provided. A man with a good capacity can drink five or six catties of
273 wine. Two persons drink from one cup of wine at the same moment to show their friendship. No taboo need be observed in time of drinking.

Wine is mostly made of glutinous millet, though today glutinous rice may be used too. *qaocao-seto* reported that she brews wine with millet and rice mixed together. After the material is washed and steamed, it is put on a bamboo tray to be cooled [*maβasao*]. Then, it is transferred to another tray which is laid with taro leaves. It is then sprinkled with some water, and some *tamolo* or yeast is added. After two (in summar) or three (in winter) days it is transferred again to a *matapa* or wine-pot. Some water is added. After another seven days this will become wine.

In the former days, they produced their own yeast. Yeast made of glutinous millet is called *pinixeloŋ*, and of glutinous rice *patinani saixo*. It is made by putting steamed millet or rice into a tray which is laid with taro leaves and also covered by taro leaves for two or three days and then drying.

Another kind of stimulant used is tobacco. Tobacco is smoked with a bamboo pipe [*totox*]. In the fomer days, everybody had a bag for keeping the pipe and tobacco, but today, most of the young people smoke cigarettes. They plant tobacco. Tobacco leaves are dried under the sun in the day time and pressed under a stone at night for two or three days. The tobacco will be consumed when it is not too dry. They are not fond of the completely dried leaves because they are easilly broken and the taste is bad.

6. Consumption of food

264 They consume food as a necessity to maintain their lives, therefore vegetables, meats, and eggs are of very little importance, because their staples are rice, millet, sweet potato and taro. They always eat only these kinds of staples without anything to take with, not even salt. No refreshment is taken besides their meals.

Formerly, they ate twice a day, now, they eat three times. Breakfast [*qumunama*] is taken in the early morning, lunch [*qumuliax*] at noon, and supper [*qumucaβiaŋ*] after dark. A family of twelve persons (the family of the Chief: four adults, eight children) consume four pints of rice each meal. Men and woman, old or young, eat together. Food is contained in a dish [*supiax*] which is put on the floor. The family members squat around it and eat with their hands. Soup, if any, is eaten with a wooden or bamboo spoon. Today, most of them use tables, chairs, and chopsticks, but no table etiquette and taboo in eating need be followed or observed. Though they hunted human heads formerly, they were not cannibals.